

## William Pinson named to lead Texas Baptists

By Orville Scott  
DALLAS (BP)—William M Pinson Jr., president of Golden Gate Baptist Theological Seminary, has been unanimously elected executive director of the 2.2 million member Baptist General Convention of Texas.

Pinson, 47, will succeed James H. Landes, 69, who retires this year after having been Texas Baptists' highest administrative leader since 1974. Pinson will be executive director-elect until Jan. 1. He will join the BGCT July 1.

In presenting Pinson's name, search

committee chairman Dewey Presley said each of the 14 members of the committee "was furnished information on more than 100 individuals." The list was narrowed to 33 then to 16, later to seven. "We then moved on and the list was reduced to four, which the committee unanimously agreed should be invited for visit."

Presley, of Dallas, said three of the four agreed to visit, and on April 23, after the interviews were completed, the committee "came together with hopes of ranking the three."

Reading from the minutes taken by Bailey Stone, pastor of First Baptist Church of Odessa, Presley said: "Words are simply powerless to describe what happened. . . . Remarkably, one person, Bill Pinson, was on the

(Continued on page 3)



Freedom of Expression

Religious Liberty Sunday is June 6. It is promoted by the Baptist Joint Committee on Public Affairs.

## Youth speakers' tourney winner

## My role in Bold Mission Thrust

By David Taylor  
(Note: David Taylor won the 1982 Youth Speakers' Tournament, sponsored by the Church Training department, Mississippi Baptist Convention Board. See story on p. 2. He is a member of Arlington Heights Baptist Church, Pascagoula, and the son of the pastor and his wife, Howard and Sarah Taylor.)

I know of a land that's sunk in shame,  
Of souls that ache and tire;  
But I know a Name, a Name, a Name  
That can set that land on fire.  
And that Name is Jesus!  
Yes, he's the One;  
That Name is Jesus,  
God's only Son.—Author Unknown

Southern Baptists have accepted the challenge to let the whole world know about this Name by the year 2,000. We call that challenge Bold Missions. As one of approximately 13,000,000 Southern Baptists, I have a role all my own in carrying out this responsibility.

Look with me now to the roots of this mission thrust. Look with me to the local church. Our denomination has organized associations, conventions, commissions, boards, agencies and many other avenues to carry out Christ's command to tell the good news, but it still remains that the local church is the very backbone of our efforts to win the world. My role as a Christian teenager is to take advantage of this base and then evangelize the world through it.

**Just Another Slogan**

In many churches today the Bold Mission Thrust has become just another theme or slogan rather than an adequate strategy and plan to win the world. People are sitting around and talking about it rather than getting up and doing something about it. I'm happy to say that this is not the case in my church. We are vigorously involved in many programs to win the lost around us. I have had the privilege of participating in things such as seamen's ministry, weekday Bible study for children in low income areas, mission vacation Bible schools, and special mission trips to work in metropolitan areas. Everyone is mission-oriented and the church has sent out foreign missionaries, journeymen, and summer missionaries.

The Bold Mission challenge manifests itself in three ways. We give our tithes and offerings to it through the Cooperative Program. We go out, if not to a foreign land, to those around us in our community, state, and nation. And most important, we pray that the Lord may use us and use us through Bold Missions!

George Hall once said that snowflakes don't amount to much individually, but when they cooperate they can shut down a freeway. This illustration can easily be applied to our convention and its Cooperative Program.

Although Bold Missions does begin at home, it is through the Cooperative Program that we manage to share the Gospel on such a large scale to so many people. The part I give is small compared to the total amount my church gives and even smaller compared to what the entire convention gives, but still with my little part, more people are reached for Christ.

Many people claim they cannot be involved in missions because they cannot go to Africa or China, but missions starts at home, not in some foreign country. Even now as a teenager, I can be actively involved in Bold Missions through local and state missions and special mission trips. I have committed my life to a vocation of church music. Through missions now, I can prepare myself for the field of service the Lord has for me someday, whether it be in a church in America or on the mission field using music to tell those who have never heard about Jesus and his saving power.

**To Collect Dust**

Giving and going remain important, but without prayer, we can put the Bold Mission Thrust on the shelf and leave it there to collect dust. Our praying for missions cannot be a once-in-a-while thing, but we must continually claim God's power to fall on us and other Christians to be that witness for Christ and do it through Bold Missions. One way I have become involved in praying for missions is praying for missionaries on their birthdays by using the prayer calendar. I have been greatly enriched by the use of it in my family's devotion in addition to the fact that it means a great deal to the missionaries.

We have the structure in our convention for carrying out this challenge, but even more important is the sense of urgency that must accompany it. The Lord said, "Go ye, therefore, and teach all nations." Charles Chaney once said that the mission of the church is to proclaim the gospel of Jesus Christ in the power of the Holy Spirit, to people of every dialect and culture throughout the world and to gather those who hear into churches.

The goal of the Bold Mission Thrust is to let everyone in America hear the gospel by the year 1985 and the whole world by the year 2,000. To do this, every Southern Baptist must fulfill his personal responsibility. I must carry out my role by being sensitive to the world's needs and being firm in my faith and witness.

We, as Southern Baptists, must multiply our efforts in giving, going, and praying many times over if we are to win the world. The time has come when we can no longer sit back and expect things to happen by themselves. John Kennedy said, "Ask not what your country can do for you, but what you can do for your country." God is saying, "Ask not what I can do for you, but what you can do for me through Bold Missions."

## RTVC to broadcast during SBC for Christian witness

FORT WORTH, Texas (BP)—Two broadcasting efforts before and during the Southern Baptist Convention meeting in New Orleans will support messengers' evangelistic activities there.

The Southern Baptist Radio and Television Commission has produced TV spot announcements to be aired on all three network affiliate stations in New Orleans during the week prior to the June 15-17 convention.

The 30-second spots describe the meeting and promote the June 13 evangelistic rally in the Louisiana Superdome.

The commission also will be broadcasting for one hour during three convention nights on the New Orleans CBS station WVL-TV.

The agency will use the 11-12 p.m. time slot June 14-16 to preview several pilot programs for the American Christian Television System. Time will cost just under \$3,000 per hour and will be paid for by the Baptist Radio

Television Commission.

The two efforts are to assist the evangelistic campaign planned by the Bold Mission New Orleans committee and to acquaint convention messengers with programming under development for ACTS, the proposed national Baptist TV network.

"Invitation to Life," the RTVC's new prime time preaching program will be shown June 14. "Sunshine Factory," a children's show, and "Our World," a news magazine, both are scheduled for June 15. The final hour will be a musical special, "Jerry Clower and the Centurymen."

When "Invitation to Life" is aired, New Orleans churches will provide telephone counseling to people making spiritual decisions in response to the broadcast. The counselors, trained by the RTVC, will use the same counseling method employed in the test marketing of the "Invitation to Life" pilot.

Three TV spots have been produced

by the RTVC at the request of the Bold Mission New Orleans Committee. They will air 74 times June 6-12, mostly during prime time and local newscasts.

The spots feature people from the New Orleans area and will cost approximately \$30,000, paid for through the budget of the Bold Mission New Orleans Committee.

## Mississippi Lottie Moon passes three million

By Marjean Patterson, director  
Mississippi Woman's Missionary Union

For the first time in history, Mississippi Baptists have given over three million dollars to foreign missions through the Lottie Moon Christmas offering.

This outstanding accomplishment surely must reflect an increased interest in missions among members of Mississippi Baptist churches.

Our first million to the Lottie Moon Offering came in 1973. Then it took seven years to move past the two million mark. From \$2,240,548.97 in 1978-79, in only three years we have passed \$3 million.

From June of 1981 until the end of May, 1982, (which is the fiscal year of the Foreign Mission Board), our Lottie Moon offering was \$3,101,191.87.

## Heflin named to New Orleans Seminary post

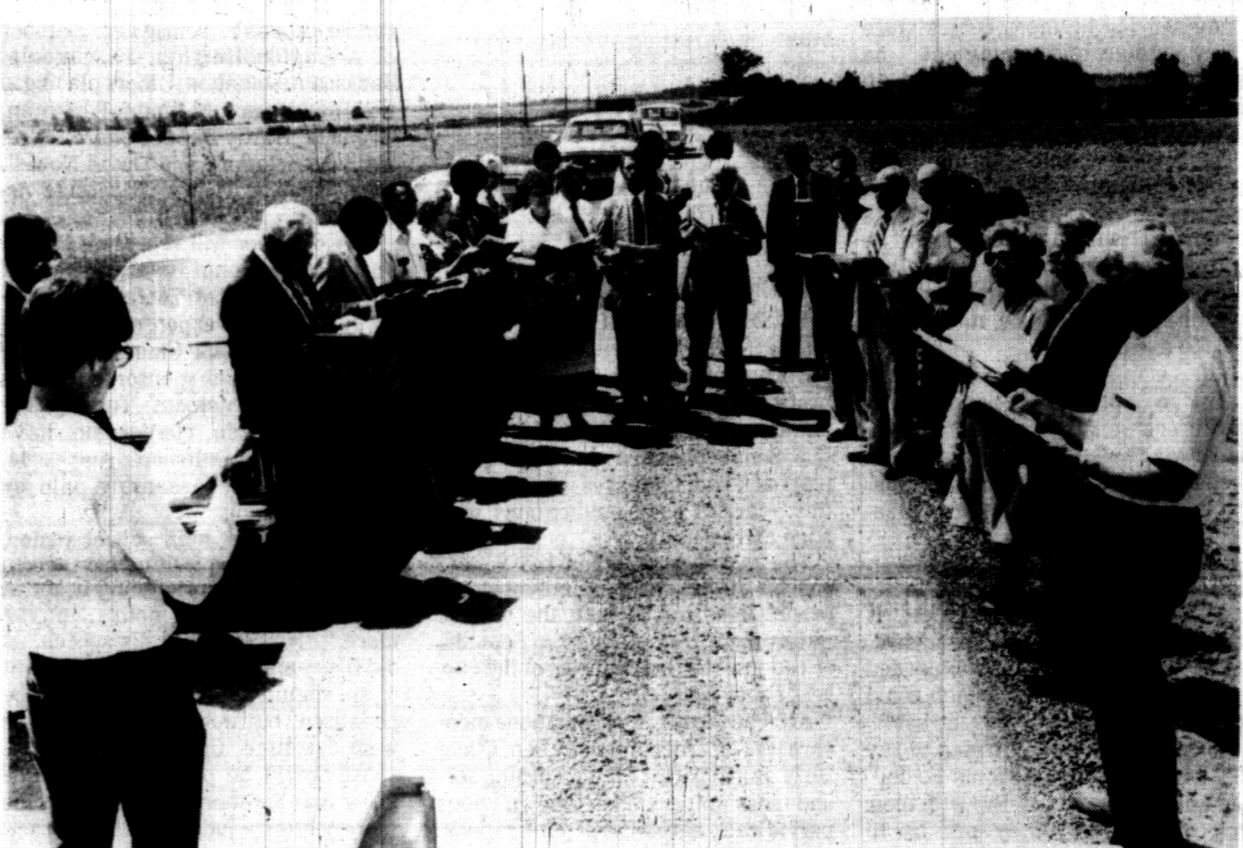
NEW ORLEANS—New Orleans Baptist Theological Seminary has announced the addition of James L. Heflin to the faculty effective June 1.

Heflin came to the seminary after four and one half years in the pastorate of the First Baptist Church, Greenville, Miss.

The Monticello, Arkansas native will work in the division of pastoral ministries as associate professor of preaching.

Heflin is a graduate of the University of Arkansas at Monticello. He received the master of divinity and doctor of theology degrees from South-

(Continued on page 3)



## Parchman equipping center dedication

Mississippi Baptists and friends of other denominations held groundbreaking services last Thursday for the Baptist Equipping Center near Mississippi State Penitentiary at Parchman. Standing on a gravel road by a wheat field that will soon be plowed under for the center, the group dedicated the work to God. At far right is Ovis Fairley, missionary, who directs the ministry to Parchman staffers. To his right is Earl Kelly, executive secretary of the Mississippi Baptist Convention Board which is helping fund the ministry in its state mission offering. And at far left is Eddie Lucas, warden at Parchman who has endorsed the ministry. At left, foreground, is Ovis Fairley's son, Peter, leading the group in the hymn, "Follow On." Those interested in helping build the center, may contact Max Hodges at 887-2197, or contact the office at the Sunflower County Baptist Association, which sponsors the ministry.

## Argentine Baptists vote new ministry to military

BUENOS AIRES, Argentina (BP)—Argentine Baptists, during their annual convention, voted to distribute New Testaments and offer spiritual aid to military personnel in the Southern Argentine port of Comodoro Rivadavia.

Some 2,000 Baptists voted to start the port ministry during the annual meeting of the Argentine Evangelical Baptist Convention, held May 22-25 in Rosario.

By May 27, 2,000 New Testaments reportedly had been distributed by members of the Baptist church in the port city, a major naval base about 500 miles northwest of the South Atlantic islands where Argentine and British troops are fighting. Baptist leaders also were planning to begin recreation programs and screening religious films for military personnel stationed in or passing through the port.

Convention leaders also were authorized to write a letter to Baptists around the world, explaining their view of the current conflict. Argentine Baptists have called for a peaceful settlement of the dispute, but say they support their government and Argentine sovereignty over the islands. An earlier letter issued by the convention asked for prayers from Baptists around the world and understanding of the Argentine Baptist position.

For more than 150 years, Argentina has considered the disputed islands rightfully theirs and called them the Malvinas. Britain has called them the Falkland Islands, a Crown Colony inhabited by about 2,000 persons.

Southern Baptist missionary Leon White reported no new events jeopardizing the safety or work of 52 missionaries in the country. White became president of the organization of Southern Baptist missionaries in Argentina after Robert Burtis died May 15 after suffering a heart attack.

White said about 30 missionaries attended the convention in Rosario. Gerhard Claas, general secretary of the Baptist World Alliance, spoke at the meeting.

Argentine military officials have not responded to the Baptist convention's offers of chaplains for Argentine troops and sailors, White said. But Baptists have distributed at least 10,000 New Testaments to military personnel nationwide.

## The Record speaks

## Baptist Record reunites friends

"Faces and Places" column mentioned in a spring issue, 1981, that Mechling Koenig of Jackson had attended the WMU convention at Parkway Baptist Church, Jackson. Mrs. Denner Norman of Bruce recognized the unusual spelling of her old friend's name. (Mrs. Koenig had at one time been her brother's secretary and that was how they first happened to meet. A time gap of at least 30 years had elapsed when they had no contact with each other.) After Mrs. Norman read the column, she realized that the Koenigs still lived in Jackson. She wrote Mrs. Koenig. They got together for a visit and have renewed their correspondence.

A reader in Vicksburg renewed contact with an old friend in Homer, La. through a "Faces and Places" column on Genevieve Zachary, Mississippian who moved to Louisiana. Perhaps others have had similar experiences. If so, the Baptist Record would like to hear about them.

# Smith views not unanimous among BWA Russia trippers

By Norman Jameson

NASHVILLE, Tenn. (BP)—There are more Bibles and a more vibrant spirit in the Soviet Union than some members of a recent Baptist trip there may have seen.

Three vocal members of the group, sponsored by the Baptist World Alliance, want to counter publicity given the most prominent member of the group, SBC President Bailey Smith.

Denton Lotz, BWA associate general secretary and trip organizer; Cecil Chambers, pastor of Branch's Baptist Church, Richmond, Va.; and Phil Lineberger, pastor of Metropolitan Baptist Church, Wichita, Kan., all protested the generalizations Smith drew from the group's narrow exposure to Russian life.

Smith returned dismayed at the repression and lack of Bibles in the four provinces he visited. Russian language Bibles he was carrying in his luggage were confiscated at the Moscow airport where a guard told him Bibles are prohibited in Russia.

Smith said the Russian language Bibles of everyone in the group were confiscated, as were many English Bibles and commentaries, and he knew of only one group member whose books were later returned.

He also said he saw only three Bibles among 4,000 worshippers and that pastors wrapped their Bibles in newspapers to avoid being seen carrying them.

Lineberger, who was the first through the customs inspection line, said his Russian Bibles were not confiscated and he knew of at least four others who kept their Russian Bibles. And, he said, those who signed a confession sheet, got their material back when they left the country.

At a meeting Lineberger's group conducted for laymen, Bibles were "very evident and prominent," he said. All the pastors he saw that attended another conference also had Bibles.

The 34 participants split into three groups to better cover the country. Lineberger, who was not in Smith's group, was surprised at the large number of worshippers evident wherever he went. The Baptist church in Leningrad is in the midst of a \$500,000 expansion.

Lotz, who for 15 years was an American Baptist missionary in Eastern Europe, said first impressions are not always right impressions. Often western tourists see the Russian situation through attitudes that are "arrogantly American," he said.

Europeans wrap their books in newspapers to protect them in inclement weather, according to Lotz. It was raining the day Smith preached, at Lotz' request, to 2,000 who packed Moscow Baptist Church, which could explain the wrapped Bibles, he said.

"I am not in any way trying to say they have the same freedoms we do," said Lotz. "They do not. But with their lack of freedom, they put us to shame."

"Christians from another country who visit a restricted country have a responsibility to be biblical. (The Apostle) Paul says in Philippians Four, if there is anything worthy of praise, think on these things."

Lotz said from his perspective, the trip showed him an iron curtain cannot bar the Holy Spirit, that Russian Baptist churches are growing, they are full; growing numbers of young people participate.

Smith, meanwhile, wrote an article for the June issue of the ADL Bulletin, the publication of the Anti-Defamation League of B'nai B'rith, a Jewish layman's organization, about his experiences.

ADL leaders met with Smith late last year after his highly publicized comments on the prayer of Jews, and later sponsored a tour of Israel for Smith and a group of his friends.

In the publication, Smith said the Soviet Union "is without question the most religiously paranoid nation ever to be on the face of the earth."

In his article Smith wrote: "All of us, I suppose, were somewhat naive about the depth of resistance there is in Russia and the other Soviet Republics to anything that relates to God. 'We had no idea that within the first 15 minutes of our arrival at the airport, that all of this sad truth would be dramatically revealed to us.'"

Among Smith's effects taken were samples of Jewish literature given to him by an American Jewish acquaintance. However, a Russian language book on Jewish religious history and four tape cassettes of Hebrew songs escaped confiscation because he was carrying them in his camera case.

He wrote that he visited a synagogue one day, the books and tapes still in his bag. Upon learning that the rabbi was not there he left the material on the pulpit, "hoping that the rabbi would find it and it would be an encouragement to his life and ministry and those with whom he would share it."

Smith wrote that he had tried to telephone several Soviet Jews but none answered. He discussed the question of Soviet anti-Semitism with numerous government officials, all of whom denied its existence. But he said that

## Hopes rise for postage cost rollback

By Stan Hastey

WASHINGTON (BP) — Congressional efforts to restore a portion of the government's postal subsidy to non-profit mailers such as Baptist state newspapers received a boost when the U.S. Senate passed a spending bill rolling back rate increases which earlier this year hit such publications with huge increases.

The move came when the Senate passed an urgent supplemental appropriations bill to fund the federal government from June 20 to Sept. 30, or roughly the final quarter of the current fiscal year.

Attached to the appropriations measure was an amendment by Sen. Quentin N. Burdick (D-N.D.) returning second class mailers, including religious periodicals, agricultural publications, county newspapers, veterans materials and others, to Step 13 of the 16-step plan initiated in 1971 and designed to make all classes of mail pay their own way by 1987.

Also passed was a separate amendment introduced by Sen. Ted Stevens (R-Alaska) rolling back to Step 13 all second, third and fourth class subsidies.

Although passage of the Burdick and Stevens amendments send a signal of hope to beleaguered mailers, many of whom found their rates more than doubled last Jan. 10, congressional experts warned that the effort is still uphill because the House of Representatives supplemental appropriations measure, passed earlier this spring, does not contain the rollback provision.

An aide to Burdick told Baptist Press that the field of battle for the moment is the House appropriations committee, several of whose members will be named to a conference committee of House and Senate members who must now hammer out a compromise acceptable to both chambers.

If the conference committee were to agree to the Senate provision rolling back the postal rates, the final version of the bill would still have to receive the approval of President Reagan, who has threatened a veto because of other provisions in the measure.

The Burdick aide said the conference committee will begin its deliberations June 7. She said further that the key for the moment is to "keep pressure" on the entire House appropriations committee, made up of 55 members. Despite the obstacles yet facing the bill, she predicted the chances of final passage as "pretty good."

Meanwhile, as Congress adjourned for the Memorial Day recess, the House of Representatives had yet to pass a budget for fiscal year 1983 which begins Oct. 1.

The Senate version of the budget bill, already passed, includes an increase in postal subsidies which would put second class mailers back at Step 13 through Sept. 30, 1983.

Like the supplemental appropriations bill, however, the budget measure faces several obstacles. Even if passed by Congress and signed into law by Reagan with the postal subsidy increase, the budget must then be funded in a separate appropriations process.

(Hastey writes for the Baptist Joint Committee.)

an American official, whom he does not name, confirmed it.

"In fact," writes Smith, "he told a few of us that he predicts a new day of oppression for both Christians and Jews behind the Iron Curtain. The reason is obvious. Faith in God is growing and they must eliminate that."

According to the article, the Baptist World Alliance delegation split up into four groups to visit various parts of the Soviet Union. Smith's groups visited the Republics of Armenia, Georgia and the Ukraine.

(Jameson is BP feature editor.)

## David Taylor will represent Mississippi at Ridgecrest

By Anne Washburn McWilliams

David Taylor, 17, placed first in the 1982 Youth Speakers' Tournament. Perhaps his speaking ability is inherited, as his father, Howard Taylor, is pastor of Arlington Heights Baptist Church, Pascagoula, where he is a member. But the competition took work and practice, too—"hours and hours" of practice, he said.

Nineteen from 19 associations, spoke in finals at Parkway Baptist Church, Jackson, May 8. First runner-up was Tommy Hughes, member of First Baptist, Hattiesburg, Lebanon Association; second runner-up was Susan Magness of Big Creek, member of Shiloh Baptist Church, Calhoun Association; and third runner-up was S. Denise Lee, member of Arlington Heights, Pascagoula, Jackson Association. Others placing in the finals were Melinda Tilghman, Grenada, Hardy Baptist Church, Grenada Association; and David Nowell, First Baptist, Tunica, Riverside Association.

David Taylor will represent Mississippi in national competition at Ridgecrest Baptist Conference Center, July 10-16. His expenses will be paid by the Mississippi Church Training department, which sponsors the Youth Speakers' Tournament. Tommy, Susan, and Denise, runners-up, have been invited to Gulfshore, Aug. 11-14, expenses at the Assembly paid by Church Training.

David Taylor, high school junior, said he worked on writing his speech, plus learning and practicing it, for at least a month ("15 hours, maybe more.") He composed his speech, as did his competitors, with a time limit of six minutes in mind. He would be penalized, but not disqualified, if he went overtime. Using notes while he spoke would be permissible, but he knew that the more he used them the more points the judges would subtract.

"My Role"

He chose as his topic, "My Role In Bold Mission Thrust," from a list of topics that had been selected by the Youth Section of the Church Training department, Baptist Sunday School Board, Nashville, and printed in a brochure with the speakers' tournament rules. Youth consultants in the various states (Robin Nichols in Mississippi) contribute yearly to the list.

First, David spoke in his church, Arlington Heights, along with two others. These three then spoke during a Jackson County youth rally at Temple Baptist, in associational competition. Then he and Denise Lee went to the state finals.

The fifteen judges for the finals were drama specialists, communications specialists, preachers, and others who had training in public speaking. They were Jerry Pounds, Bain Pounds, Johnny Hyde, Jimmy Smith, Billy Lytal, Stacey Kinchen, Roy Collum, Ron Shearer, Bill Watson, Gene Hendrix, Lorraine Hendrix, A. V. Windham, Fred Ater, and Charles Welch. Coordinators were Robin Nichols and

## MC music dept. to host seminar

The Mississippi College music department will host a seminar for church musicians on June 17-19.

The workshop, designed primarily for the part-time minister of music in smaller churches, will feature practical instruction in program planning, choral conducting, organization and direction of instrumental groups, service playing for organists and pianists, and other topics.

A special feature will be choral reading sessions directed by Bill Guthrie, consultant with Music in Review in Arlington, Texas.

Registration for the seminar is open to all and the cost is just \$10. Additional information may be obtained by contacting the Mississippi College music department at 924-5131, Ext. 230.

Manila, Philippines—Updated tallies from two partnership evangelism campaigns held earlier this year in the Philippines have brought the total number of professions of faith to 16,043; baptisms to 1,357; and decisions to seek full-time Christian ministry to 274.



Youth Speakers' Tournament winners were, left to right: Tommy Hughes, Hattiesburg, second place; Susan Magness, Big Creek, third place; David Taylor, Pascagoula, first place; and (far right) S. Denise Lee, Pascagoula, fourth place. Robin Nichols, second from right, consultant, Church Training department, Mississippi Baptist Convention Board, presented a plaque to Taylor. At the finals, speakers were divided into three groups to speak before peers, families, and judges. Two winners were chosen from each group. Then the six finalists spoke again. The tournament was limited to senior high students.

Norman Rodgers, Church Training department.

Attention was given to content and composition of the speeches, as well as manner of delivery. Pronunciation, articulation, personal appearance, stage presence, gestures, fluency, emphasis, and sincerity were some points looked at under delivery.

David Taylor is an outgoing young man who has always been interested in speaking and leadership, and has been in some civic club speaking contests. He's already decided that he wants to enter church music as a career—he plays the piano and the trumpet. At age six, he said, he was born again, but he waited until 1975 to be baptized. The youth speakers' tournament is "definitely" worthwhile, he declared with enthusiasm. "Everybody ought to have the experience of standing up before others to speak. Besides that, thinking through the topic as I wrote the speech was for me, an even more valuable use of my time."

Some years the winners have gotten additional speaking invitations, for youth rallies and similar events.

The purpose of the youth speakers' tournament, Robin Nichols said, is to contribute to Christian growth, and to help youths deepen their discipleship as they think through the topics and write their speeches. Anywhere from a month to three or four months preparation is needed ordinarily for writing the speech and practicing, while getting ready for competition. The Church Training department, he added, recommends that each association have a youth speakers' tournament at the same time as the Bible Drill competition.

Other speakers were: Beverly Brown, Fellowship, Summit; Julie Hastings, Mt. Gilead, Lauderdale; Carol Johns, Calvary, Jackson; Pattie Lee, First, Tupelo; Greg Loughlin, Popp's Ferry, Gulfport; Greg Milner, First, Brandon; Ken Priest, Ellistown, Blue Springs; Tommy Sanders, Immanuel, Vicksburg; Norma Scott, First, Olive Branch; Susan Walker,

Corinth, Magee; Tommy West, Roseland Park, Picayune; and Phyllis Williams, First, Brandon.

Details of the 1983 speakers' tournament will be published in a leaflet available by October 1, 1982, from the Mississippi Church Training Dept., Jackson.

## SBC Lottie gifts pass \$50 million

BIRMINGHAM, Ala. (BP)—The 1981 Lottie Moon Christmas Offering for foreign missions has exceeded its \$50 million goal with a total of \$50,066,206.54.

The announcement made by Foreign Mission Board president, R. Keith Parks, comes two weeks before the books close on the offering May 31.

According to Carl Johnson, FMB treasurer, the Lottie Moon offering, based on estimated receipts, will provide 47.7 percent of the FMB's total budget. The Cooperative Program, Southern Baptists' unified giving plan, will provide approximately 39 percent. The remainder of the budget, approximately 14.3 percent, will come from other sources such as interest on investments and other contributions.

Additional funds received after the official closing will count toward the 1982 goal of \$58 million.

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## A MACEDONIAN CALL...

From your Baptist friends in New Orleans  
"Come early and help us"

## BOLD MISSION... NEW ORLEANS

Youth Rally and Blitz with Arthur Blessitt

Friday—June 11—Municipal Auditorium—6:45 p.m.

Saturday—June 12—Area Blitz by Youth



ARTHUR BLESSITT

**BILLY GRAHAM COUNSELOR  
TRAINING—MEMORIAL BAPTIST**  
4701 Veterans Blvd., Metairie  
June 11—7:00 p.m.  
June 12—10:00 a.m.

## THE GREAT NEED

Your Help To Share Christ With New Orleans — "house to house" — Sunday, June 13 — 2:00 P.M. — Depart from Dome

Join Arthur Blessitt, Bailey Smith, Cliff Barrows, Ed Young, Landrum Leavell, and others in telling New Orleans about Jesus —

**SHARE THE CONFLICT...  
ENJOY THE CELEBRATION**

**BILLY GRAHAM in the Dome — Sunday - 8:00 p.m.**  
(Music begins at 6:30 p.m.)

Dr. Ron Herrod, Chairman, BOLD MISSION—NEW ORLEANS

## A CALL TO PRAYER

FOR  
**BOLD MISSIONS**  
IN

## Argentina Paraguay Uruguay

Population	26,000,000	Population	3,000,000	Population	2,900,000
Number of Churches	350	Number of Churches	30	Number of Churches	38
Number of Members	26,000	Number of Members	2,500	Number of Members	2,200
Number of Pastors	265	Number of Pastors	80	Number of Pastors	27
SBC Missionaries	80	SBC Missionaries	37	SBC Missionaries	32
Conv. President	Miguel Boliatti	Conv. President	D. Silva Armoa	Conv. President	Gene Dubberly
Exec. Secretary	Ignacio Loreda	Exec. Secretary	Rafael Altamirano		



"Oren por nosotros"

The Mississippi Partners program is an attempt to tell the Good News of Jesus Christ to every person in the Rio de La Plata Countries, Argentina, Paraguay, Uruguay. It is a joint project of the Mississippi Baptist Convention, the conventions of the three South American countries, and the Foreign Mission Board of the Southern Baptist Convention.

Southern Baptists hope to start new churches and new chapels and to strengthen existing churches.

You can be a part of the Mississippi Partners program by praying for the work in the Rio de La Plata.

# SUNDAY, JUNE 6

## Needed

A three-wheel Honda is needed for use this summer at Central Hills Baptist Retreat. During Royal Ambassador camp, activities are spread out over the 360 acres of land. The camp program director must of necessity be in these areas each day and some of the activities several times each day. Such a vehicle would be economical to operate and would allow the camp director more flexibility in checking on and participating in the activities each day. If you know of one that could be consigned to Central Hills at least for the summer please contact the camp at 289-9730. The first week of camp begins June 7.

## Keith nominated for SWBTS board

Jim Keith, pastor of First Baptist Church, Gulfport, will be nominated by the Southern Baptist Convention Committee on Boards to replace James L. Heflin, pastor of First Baptist Church, Greenville, on the Board of Southwestern Seminary, Fort Worth, according to Frank Gunn, pastor of First Baptist Church, Biloxi, and a member of the committee.

Heflin, whose term was to have expired with the convention in 1983, has been named to the faculty of New Orleans Seminary.

Democracy means not "I am as good as you are," but "You are as good as I am."—Theodore Parker.

# Philpot is liaison for ag missions

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has named James Philpot, Southern Baptist representative to Mexico, as its first furlough missionary liaison for agriculture missions.

Creation of the new assignment, which will be filled by another furloughing missionary when Philpot returns to Mexico in July, is part of a continuing effort to use all resources to combating world hunger, said John Cheyne, the board's relief ministries consultant.

Philpot will be liaison with agricultural mission fellowships, plan overseas agricultural projects and develop contacts with agricultural schools to inform faculty and students about happenings in agricultural missions.

From his Shreveport, La., residence, Philpot will work closely with the Agricultural Missions Fellowship based in Yazoo City, Miss. He and his successors will encourage the organization of new chapters of this and other agricultural missions fellowships. Agricultural Missions Fellowship is a nonprofit organization that supports Southern Baptist agricultural evangelism work overseas.

Gene A. Triggs, vice president of Mississippi Chemical Company in

Yazoo City, is president of Agricultural Missions Fellowship and was elected chairman of the Foreign Mission Board in April. He said he feels the assignment of the missionary liaison offers "tremendous potential for creating interest in agriculturally oriented laymen who might get involved in agricultural missions. We (at Agricultural Missions Fellowship) are thrilled that James Philpot is the first person in the position because he is the first missionary we assisted with a small loan for an agricultural project years ago."

Philpot, a native of Polk County, Ark., is now chairman of the organization of Southern Baptist representatives in Mexico, but was an agricultural consultant and coordinator in Oaxaca, Mexico, for seven years. He was assistant agricultural agent in Independence County, Ark., and Ellis County, Texas, before his missionary appointment.

Dacca, Bangladesh—The Bangladesh Baptist Union has elected David P. Das as their new general secretary and added 13 new churches to its ranks. There are now 46 churches in the Union, a 39 percent increase over last year.



## Bethany receives check

The Mississippi Baptist Convention Board has sent a check for \$2,500 in building aid to Bethany Baptist Church, Lauderdale County. Bethany's building burned. W. B. Webb, pastor, Midway Church, Meridian, presented the check to Pastor Jimmy Garrard and the Bethany Building Committee at the spring Executive Board meeting of the Lauderdale Baptist Association. Left to right: Webb, Garrard, Clyde Rutledge, Almogene Culpepper, and Shirley Nell Goodman.

## FMB doubles amount for hunger and relief

RICHMOND, Va. (BP)—Allocation of \$374,535 in hunger and relief funds during April brought the total released by the Southern Baptist Foreign Mission Board in 1982 to \$1,913,856, twice the amount allocated during that time in 1981.

## Dub Jackson joins McCall

DALLAS (BP)—W. H. "Dub" Jackson, former director of World Evangelism Foundation, Inc., Dallas, has been named assistant to the president of the Baptist World Alliance.

Jackson, a former Southern Baptist foreign missionary to Japan, turned over the work of the World Evangelism Foundation to the Southern Baptist Foreign Mission Board last December.

BWA President Duke K. McCall, said Jackson's first assignment was at the May meeting of the European Evangelism and Education Conference in Ruschlikon, Switzerland.

## Missions day camp will be at the zoo

The Brotherhood Commission, in cooperation with the Louisiana Baptist Convention, and the New Orleans Baptist Association, will sponsor a missions day camp during SBC day sessions in New Orleans.

Girls and boys who have been in grades 1-6 during the current year may register for the camp which will be at Audubon Parkland Zoo, about eight miles from the Superdome.

Registration for Day Camp will open Monday June 14, at the Missions Day Camp booth in the registration lobby at the Convention Center. Parents may leave their children at a designated place within the Convention Center beginning Tuesday morning. The campers are to be picked up at the close of the morning session on Wednesday and the close of the afternoon sessions on Tuesday and Thursday.

The camp cost is \$5 per person per day—or \$15 for three days for one child. For two children in a family the cost will be \$25 for three days and \$45 for three days for three children in one family. The cost covers insurance, supplies two noon lunches, the charge for the camp site and transportation between the Convention Center and the camp site.

## Revival Dates

County Line Church, Dossville (Atlanta): June 6-11; Sunday night at 7; Mon.-Fri. at 7:30 p.m.; Bobby Smith, pastor at Parkway, Kosciusko, speaker; Tony Kinton, in charge of music; H. C. Adams, pastor. "This is a new revival time for County Line," said Betty Daugherty, church clerk. "We will still have homecoming the last Sunday in July."

Oak Grove Church, Noxapater: June 6-11; Arnold Davis, pastor, Murphy Creek Church, Winston County, evangelist; W. A. McPheeters, pastor; services at 7:30 p.m.

Johnson Creek (Greene): May 31-June 4; at 7:30 p.m.; Marion Ball of Millry, Ala., evangelist; L. W. Haselmaier of Picayune, pastor. (Homecoming was celebrated May 30 with Ronnie Jones, former pastor, speaking in the morning, dinner served in the fellowship hall, and the McHarreys of St. Stephens, Ala., presenting special music.)

Liverpool (Yazoo): June 6-11; evangelist to be the pastor, Halbert Selby; song director, Leon Giddings of Yazoo City; services Sunday, at 11 a.m. followed by a covered basket dinner on the grounds and afternoon service at 1:15; Mon.-Fri. at 7:30 p.m.

Harmony (Winston): June 6-13; Gwin T. Turner, pastor, Temple Baptist Church, Los Angeles, Calif., and former Mississippi pastor, evangelist;

During the same period, relief ministries receipts rose 46 percent over 1981, bringing the total to \$1,668,050.

From the April allocations, \$101,989 will go to start a vocational rehabilitation program for inmates being released from New Bilibid Prison in the Philippines. The program at the national prison housing 8,000 inmates will equip prisoners with marketable skills, enabling them to make a living in farming, woodworking or other self-employment. The training may enable men who normally would have little chance of finding a job to provide their families basic food and living necessities without returning to a life of crime.

The project stems from present vocational training projects started in the prison by Cesar Guy. A wealthy businessman before going to prison, Guy started the projects after becoming a Christian and joining the Baptist church in the prison.

Other major allocations went for a vocational training center and a ministry center in Brazil and for rebuilding a clinic in Salima, Malawi.

## State WMU plans fellowship at New Orleans

Mississippi WMU will be having a fellowship meeting in New Orleans, preceding the Southern Baptist Convention.

Pattie Dent, president of Mississippi WMU, and Marjean Patterson, executive director, are inviting all WMU members, pastors, pastors' wives, and friends from around the state to attend.

The fellowship meeting will be held at the New Orleans Hilton Hotel in the Elmwood Room. Time is 9:30 p.m. on Sunday, June 13. The fellowship will immediately follow adjournment of the evangelistic rally at the Superdome.

This will be the first time for a statewide fellowship to be sponsored at a national convention.

## Staff Changes

Wayne Berry has resigned as pastor at Galilee Church, Gloucester.

Ricky Gray has accepted the call as pastor of First Church, Okolona, Chickasaw County. His first Sunday there was May 16. Gray went to Okolona from Cato Baptist Church, Rankin County.

South Main Baptist Church, Houston, Texas has announced that Mrs. Rhonda Rayborn has joined its staff as one of the ministers of recreation.

She and her husband Mitch, are both graduates of Mississippi College. Rhonda holds a B.S. degree in church activities. She is the daughter of Mr. and Mrs. Jerry S. Nations of Brookhaven. Kenneth L. Chafin is pastor at South Main Baptist Church.

Barton Baptist Church, George County, has called Brad Jones as interim minister of music and youth. John Henry is pastor.

Rocky Creek Church, George County, has called Ben Blackwell as minister of music. Roy Myers is pastor.

Mount Vernon Church, Meridian: Homecoming revival; June 6-13; Sunday at 11 a.m. and 7:30 p.m.; during week at 7:30 p.m.; Chuck Samson, former minister of music at Mt. Vernon, music evangelist; seven of the church's former pastors bringing messages—Sunday, John Cook; Monday, Jim Meadows; Tuesday, Melvin Porter; Wednesday, John Campbell; Thursday, Claude Killian; Friday, Randy Scarborough; Saturday, James Gibson; Sunday, Jerry Jackson, present pastor. (June 6 will be the pastor's fourth anniversary at Mount Vernon.)

Thursday, June 3, 1982

BAPTIST RECORD PAGE 3

## R. G. Puckett elected North Carolina editor

RALEIGH, N. C. (BP)—R. G. (Gene) Puckett has been elected editor of the Biblical Recorder, news journal of the Baptist State Convention of North Carolina.

Puckett, 49, will assume the post Aug. 1, succeeding J. Marse Grant, who is taking early retirement effective Sept. 12, after 22 years as editor of the 116,500-circulation weekly.

Currently, Puckett is executive director of Americans United For Separation of Church and State, a national organization headquartered in Silver Springs, Md.

With his election, Puckett becomes

the first man in Southern Baptist history to have been editor of three state Baptist newspapers. Previously, he has held the editorship of the Maryland Baptist and the Ohio Baptist Messenger and was associate editor of the Western Recorder, publication of the Kentucky Baptist Convention.



Puckett

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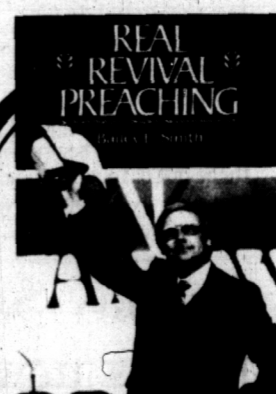
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Editorials . . .

# Can we love one another?

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one to another. (John 13:34 and 35)

These are the words of the Master to his small band of disciples shortly before his sacrificial death, a sacrifice which he knew, of course, was imminent.

As we face our annual convention this month in New Orleans, Southern Baptists are aware that the Master's disciples have grown considerably in numbers since that night of the last supper. We all want to be counted among those disciples, and the way to be recognized as such is outlined in these parting remarks by Jesus. Will the world be able to tell that we love one another? Will we be able to determine that ourselves?

With more than 13 million members of Southern Baptist churches, we have grown to the point that such demonstration of love seems to have become a problem. With so many members, are our thoughts, ideals, and concepts just too widely divergent for us to have real demonstrable love for each other? Shouldn't we have this sort of love for each other in spite of any differences?

## Does it make a difference

Does it make a difference whether or not the world recognizes our Christianity? That is a question each of us must wrestle with. If we decide that it does make a difference, and Jesus seemed to indicate that it should, then we need to take whatever steps we feel are necessary to make that fact demonstrable.

At this point, the hopes for that sort of demonstration in New Orleans appear to be bleak. Not in the memory of the writer and possibly never in history have we faced the possibility of more sharply drawn lines over philosophy than is the case this year. Simply stated, the lines are drawn around missions programs and other programs of work and their support. On the one hand are those who say that the Baptist tenet of individual priesthood of the believer means that there can be no absolute boundary for being a Baptist and the one tie that binds us is our missions endeavor. On the other hand are those who say that we must come to some point of theological agreement before we can expect enthusiastic support for our missions work. This group, as would be expected, feels that its theological position must be the one accepted.

The third group is made up of the 99 percent of Southern Baptists who may not know what it is all about if they are even aware of the struggle, but they continue their support of Baptist ef-

forts to the best of their knowledge and ability simply because they feel that is the thing to do.

The difference becomes almost an anti-establishment versus an establishment struggle. It is what might be construed as the establishment that is promoting missions support as a primary objective because of its belief that complete theological consensus is impossible and not to be expected. This group points to the Great Commission as its rallying point.

## Promote missions

To a great degree, denominational employees have been lumped into the establishment category because they are the ones promoting the missions support. In defense of that group, it must be said that they are doing what they have determined to be their jobs. They have felt that the denomination has chosen them to do just what they are doing. They are doing it because they agree with the missions support philosophy.

Though denominational employees are being castigated by some elements in the struggle, generally they are not involved other than in the carrying out of what they feel to be their responsibilities.

The lines were drawn last year, but the battle never took place. Hopefully, it won't this year. Last year a concerted prayer effort, initiated by president Bailey Smith and carried out by vice-president Jack Taylor and co-workers in each state, was given credit for averting such a struggle. This same prayer effort is under way this year, and the Lord is the same as he was last year. Hopefully, again we will be able to avoid such a destructive confrontation.

There are voices in the convention, however, that are saying that the battle is imminent and cannot be avoided and we might as well face it. It has been said that our theological differences are too great, and unless we can get that element of our fabric straightened out, we cannot walk together in love.

In defense of the theological position group, it must be said that Baptists are a people of the Book and always have been. Actually, both groups stand firmly on that ground. The difference is that one group says let's be about carrying out the Book's directives rather than having to be snagged in differences of interpretation. The other says that we can't begin our implementation until we have agreed on interpretation.

Yet 99.99 percent of Southern Baptists are conservative to the core and so much alike that any theological differences would never be noticeable. Hopefully, we will not enter into an enervating contest simply because a few Southern Baptists out of 13 million

may be different from the rest of us.

There are indications that some feel that among these few who may be different are some seminary professors. The fear is that this could be a dangerous situation because it could affect our theological position.

## Not all exposed

This could be true, but a factor to be considered is that not all seminary students are exposed to all seminary professors so that the impact of a few might not be as bad as might have been feared.

The fact of the matter is, however, that 99 percent of Southern Baptists don't assimilate their theological concepts from the students of any seminary professors but rather from the thousands of dedicated and consecrated Sunday School teachers who work with them from their infancy. Even those Sunday School teachers may have formed a great deal of their theological concepts from earlier Sunday School teachers rather than from their pastors, who change from time to time. So the filtering down effect of seminary teaching may not have the impact that some would want to give it credit for. If it is off-base somewhere, however, it needs to be challenged.

There are some who feel that we Baptists have pegged our standard of practice more on performance of programs than on theological concepts, and this could be true. It is also true, however, that our programs are based on our theology. But there is a possibility that there are many Southern Baptists who feel that they have not been privileged to be noticed by those they consider to be on the inside. It must be noted, however, that those bodies that establish directions are small; and many millions of Southern Baptists will never serve on any of them.

Nevertheless, this is a circumstance that can cause a feeling among those who have few if any opportunities of participation in denominational affairs that there is an establishment. If there is a conviction that there is an establishment, there can easily be an anti-establishment feeling. And that can be marshalled by interested forces and funnelled into a movement. It might be claimed that a so-called establishment controls the convention.

Perhaps it does; but it must be acknowledged that regardless of who is winning elections, someone has to make decisions and carry out convention directives.

## Local church autonomy

But local church autonomy is a real fact, in spite of the denial of some, and those churches which find themselves not in sympathy with some aspect of direction that has been established are perfectly free to withhold support

from what they do not favor. This does not prevent those churches from being known as Southern Baptist, if their desire is to be so considered.

Without question, however, the strength that Southern Baptists give to our efforts is made possible in the voluntary participation in the entire support process.

So who are Baptists? Are there not distinctives that would separate a Baptist from some others?

Of course there are, and most of us are familiar with them. We would list salvation by grace, autonomy of the local church and every other Baptist body, authority of scripture, the virgin birth, the atoning death of Christ, the second coming, the resurrection, baptism of believers only by immersion, perseverance of believers, a belief in hell, and priesthood of believers.

Anyone who didn't profess a belief in all of these tenets would have trouble identifying as Baptist. Anyone who accepted a belief in all of the tenets we could hardly call anything else if he wanted to call himself a Baptist.

## Cardinal belief

Ah, but that last one, the priesthood of believers. There's where our troubles begin. Yet it is firmly entrenched as a cardinal Baptist belief. Without it we cannot be Baptists. But it means that each of us is responsible for our own concepts as we mold those beliefs in directions we believe to be led by the Holy Spirit. The problem is that we come up with shades of concepts and language that build in some differences in appearance if not in fact. And we find it difficult to understand each other.

We can't change this. If we did we wouldn't be Baptists any more. All we can do is list the Baptist distinctives and let the individual make his own acknowledgement as the Spirit leads him.

But through all of this, can we love each other in such a way that the world will understand and want to be a part of it?

We're fixing to find out in New Orleans.

We cannot split, but we can disintegrate.

Lord, help us!

One more question must be settled before we get to New Orleans. Without witness to the world involved, is the possibility of a confrontation worth the risks involved?

The Lord will do whatever needs to be done if we who are the machinery will just make ourselves useful. The difference between us and inanimate machinery is that we have the capability of taking ourselves out of service or of messing up the timing.

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## Guest Editorial . . .

# Need the state paper

By John T. Dunaway

Increased postage has created a major crisis for our state Baptist papers. The additional cost makes many churches question whether or not they can afford to keep the paper in the budget.

I firmly believe every Baptist needs to receive and read the state paper for the following reasons: First, as the chairman of the S.B.C. Executive Committee I have seen first-hand that it is the primary means of distributing information of Baptist life which is important to our churches. Second, it has been, I believe, a major tool in God's hands for focusing attention on

our Bold Mission Thrust, which now is catching hold of our churches. Third, through editorials the state paper has served as a conscience for Baptists on many of the denominational, theological, social, and political issues of our day.

Despite the increased costs due to the elimination of the nonprofit mailing subsidy, your Baptist paper is one of the best bargains we have. It is one of the best ways I know of to keep informed of the way God is using Southern Baptists in your state and in the world.

John T. Dunaway is chairman of the S.B.C. Executive Committee

## Book Reviews

**SOMEONE WHO BECKONS** by Timothy Dudley-Smith (InterVarsity, paper, 135 pp.) Timothy Dudley-Smith, Archdeacon of Norwich, England, presents 60 brief meditations, each of which includes a passage of Scripture, a striking quotation from an author such as C. S. Lewis, G. K. Chesterton, John Bunyan, Francis Schaeffer, or T. S. Eliot. He concludes each with a terse, poetic prayer. This book would be good for use in personal devotions, or as a reference book for writers or speakers looking for an apt quote. In the introduction, the author explains the purpose of the book to an imaginary grandson: "a book which might help people as they learn to talk to God. They asked me to write down some of the talks I have had with him, and the way what I read shapes the prayers I say."—AWM

**FROM COVER TO COVER** by Brian L. Harbour (Broadman, paper, 272 pp., \$5.95) The pastor of First Baptist Church, Pensacola, Fla. (and a former pastor of Colonial Heights Church, Jackson, Miss.) presents in this book a choice sermon from each book of the Bible—66 sermons from Genesis through Revelation. He says, "If we believe in the Bible from cover to cover we ought to preach the Bible from cover to cover." The opening sermon is on Genesis 1—"A Portrait of God," and the closing one is on Revelation 1:5-6, "The Gift of Christmas." Some of the other intriguing titles are "The Odd Results of Trying to Get Even," "Easter: When the Lights Go Out," "Micah: 'When Money Hurts,'" "James: 'The Price Tags of Freedom,'" "Galatians: 'When You are Ready to Quit.'"—AWM

# Baptists call for special prayer for Partners project

A call to prayer on the part of the Baptists of Mississippi for Bold Mission Thrust efforts in the missions partnership area of the Rio de la Plata has been established for June 6. Advertisement on page 2.)

The call was initiated by Mark Alexander, missionary to Argentina, before his return to the mission field, and Guy Henderson, director of evangelism for the Mississippi Baptist Convention. Alexander, a missionary to Mar del Plata, Argentina, served as coordinator for the partnership ministry until his return to Argentina on April 30.

With the initiation of hostilities between Argentina and England over the Falkland Islands, the call to prayer was made specifically to include the missionaries to Argentina and the well-being of the ministry that they are carrying on in that nation.

In a telephone conversation just before press time, Barney Hutson, treasurer of the Argentine mission, told the Baptist Record that things are

going as well as could be expected and expressed appreciation for the call to prayer. He said the Argentine mission would be also in prayer on the same day for the Baptists of Mississippi. While conditions were continuing to

provide opportunities for witnessing at the time of the call, he said that if things did not go well militarily for Argentina the circumstances facing the missionaries could change drastically.

## Researcher urges care to help pressured youth

By Jim Lowry

NASHVILLE, Tenn. (BP)—Researcher Merton Strommen said Southern Baptists need to develop a theology of caring for youth who face powerful peer pressure which almost forces them into drugs, alcohol and crime.

Strommen, head of the Search Institute, Minneapolis, Minn., addressed more than 800 youth ministers attending the Youth Ministry National Conference 2.

"Profiteering adults are placing enormous pressures on youth today by promoting drugs, alcohol and illicit sex, irrespective of the age of the youth," he explained. "This is creating emotional trauma for the youth, and troubling the parents."

"The average initiation age for youth trying alcohol is 13. Three-fifths of sixth graders and four-fifths of seventh graders sometimes drink and three out of four mothers surveyed are troubled over youth-related problems in their homes."

## Sunday School tallies new enrollees in May

Each year, at least one month has five Sundays. Mississippi Baptists have adopted May of 1982 to concentrate on Sunday School enrollment in a promotion called "Five Fabulous Sundays." The Sunday School department tallies enrollment from the churches by calling the associations each week during the promotion. The fifth Sunday in May garnered 276 new enrollees in Mississippi Sunday Schools.

"The sexual revolution in particular we haven't been able to talk about in the church," added Strommen. He claimed "Three out of four teens have been involved in sexual activity."

Strommen added that juveniles account for 43 percent of serious crime in America.

(Lowry writes for the Sunday School Board.)

## Java churches ask campaign

RICHMOND, Va.—Thirty Baptist churches on Java, Indonesia's most heavily populated island, have asked Southern Baptists to help conduct partnership evangelism campaigns Aug. 1-8.

At least 120 people are needed to respond to this invitation, according to Wayne Bristow, evangelism enlistment coordinator for the Foreign Mission Board.

The teams, each consisting of a team leader who will preach through an interpreter, and four or five lay people, will depart from the West Coast July 27 and return to the United States Aug. 10. Team members will make evangelistic visits each day and lead evangelistic services at the churches in the evenings.

"If a person has a personal relationship with Christ and a consistent testimony, he or she can participate in one of these campaigns," said Bristow.

Anyone interested in participating may write Bristow at the Foreign Mission Board, P. O. Box 6767, Richmond, Va. 23230, or call him at (804) 353-0151.

## Faces And Places

By Anne Williams McWilliams

Frances Landrum Tyler

(Continued from last week)

"Stay alive, stay afloat, stay afloat!" Frances Landrum Tyler dared graduating seniors as she delivered the baccalaureate address at the high school of Second Baptist Church, Houston, Texas, last Sunday.

While teaching John Barth's "Night Sea Journey" to her American literature class at Blue Mountain College, she had found in it this symbolism so applicable to youths launching out on life's journey. "Throughout the sea journey you will face many difficulties," she told the seniors, "but in order to stay alive you must be willing to hang on and keep afloat. Don't let things pull you down. It is important that you stay afloat, aglow for God, aglow with joy and enthusiasm for life. Each of us needs to be a fire flame."

Dr. Tyler's great nephew, Ben Young, was one of the graduates; he is the grandson of her brother G. B. and son of Edwin Young, pastor of Second Church, Houston, and president of the SBC Pastors' Conference. By the way, her brother's son, Barry Landrum of Bossier City, La., was formerly pastor in Mississippi.

To me Dr. Tyler declared, "Anything that I am, I owe to my family." She was born in Laurel in 1906. Her father, G. B. Landrum, died when she was four. Her brother was born a few months later. After three years, her mother married Charles Walters. To this marriage three daughters were born, Martha Jo, Eleanor, and Charla.

Walters was to Frances her dearly loved daddy. She remembers long ago early mornings when he would warm her bathrobe by the fire and bring it to her bed, saying, "Sister, I hate to wake you, but it's time to practice piano." His encouragement paid off, for one year she won a state piano contest.

During a revival at Pine Grove, Ellisville (L. G. Gates, preaching) she professed her faith in Christ. She was such a tiny girl that the preacher set her on the platform. As members came by to shake hands, she remembers for the first time seeing tears in her daddy's eyes. He drew her into his arms and told her how proud and happy he was that she had become a Christian.

A visitor to the Walters home once said, "Breakfast time (family worship time) at the Walters house is like a

revival."

After Frances married Wilfred Tyler in 1932 their first child was stillborn. Thus, they did not have a child for seven years, though they longed for children. One day in 1938, while she was having a new dress hemmed, she got a telephone call from WMU leaders who were meeting in Richmond, asking if she could be recording secretary for WMU, SBC. Her desire at the moment was only to stay home and rear a family, so she immediately said no, giving no thought to the matter and not talking to God at all about it. After she hung up, she remembered that she and her husband had told God when they married, "Anything you want us to do, we want to do."

Seeing her distress, the seamstress asked, "What's the matter?" She answered, "I have made a mistake." The phone rang again and Miss Edwina Robinson was on the line in Richmond—and also Frances' mother—pleading that she accept. "Everyone here feels you are the one," they told her. So she said yes immediately, thanking God for a second chance, and for giving her this opportunity.

At the next WMU annual meeting, she excitedly told Mrs. F. W. Armstrong, "I am pregnant!" Mrs. Armstrong replied, "You said yes to God and he said yes to you." Her son was born Dec. 22, 1939. Remembering the family "newspaper" her mother edited, *The Weekly Bulletin*, she announced the baby's birth with the first edition of *The Tyler Herald*. Subsequent editions were her family Christmas letters.

This summer her family reunion will be at the World's Fair in Knoxville. Her daughter, Carol (Mrs. Tim Townsend, Fredericksburg, Va.) has reserved a chalet. Her son Landrum and his wife, Mary John Murphree Tyler, of Horn Lake, Miss., and her five grandchildren, Lisa, John Charles, and Susan Tyler and Christy and Tyler Townsend, will all be there.

While WMU recording secretary for 19 years, she traveled a great deal. During summers she and her husband led tours to many lands. (They collected candles from various countries and items with a grape motif—"I am the Vine.") They were often on prog-

rams at camps and assemblies; usually he led the Bible study and she spoke at vespers. (He was head of the Bible Studies Department at Blue Mountain, and later president of the college until his death in 1965.) When they travelled, their children always went with them. If the children could not go, one parent stayed with them.

Through her speaking, writing, and teaching, by being her own unique self, Dr. Tyler has had an enormous influence on lives around the world. I wish I had the space to tell you about her all-night train trip from Blue Mountain to Jackson in the 1940's to teach her mission study book, *Pray Ye*, to a group of black women at Jackson State. Her husband was in Chicago doing post-doctoral study, so she took the children along and Miss Nettie Ree Traylor babysat with them at the Robert E. Lee Hotel. She went to the meeting, despite a polio epidemic in Jackson, for she felt that it was what the Lord wanted her to do "in furtherance of the gospel."

I can hardly wait to read the columns she wrote in the Baptist Record in 1931 while state young people's leader. Remember the white Bible ceremony for brides? She wrote that. Recently she directed such a ceremony at Lowrey Memorial Baptist Church, where she is a member.

"Teaching in a Christian college," she said, is a wonderful opportunity. Teaching is not just giving facts, but it is helping students develop a philosophy of life, helping them to find God's will for them."

She is one who is definitely "alive, afloat, aglow."

## MC "hearing" teachers' program approved

The Mississippi College program for preparing teachers to teach the hearing impaired has been approved by the Council on Education of the Deaf and its committee on professional preparation and certification.

CED approval was given for five years, extending to Aug. 1, 1987, and is granted for the preparation of teachers at the early childhood and elementary levels.

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# Just for the Record



YOUTHS AND SEVERAL STAFF MEMBERS OF CALVARY BAPTIST CHURCH, COLUMBUS presented the dramatic musical, "Bright New Wings" twice at Calvary on April 29; at West End Baptist Church, West Point, May 15; and again at Calvary May 16 as a special for residents of Trinity Place Retirement Home. The production was directed by Mike Carroll, youth minister. Roy Hawkins is pastor.



RA BOYS OF CALVARY CHURCH, LAMAR COUNTY, went to Crusader Day at Central Hills, and accepted the challenge to help raise money for the new pavilion at Central Hills. They planned a walk-a-thon for Saturday, May 15, and set the goal of raising \$250.00. They reached the goal. The Brotherhood men rewarded the RA's with a supper at the church. George W. Miller is the Baptist Men's director. RA leaders are Mark Davion, Charles Downing, Jeff Hill, and Raymond McMahon.



THE YOUTH CHOIR (7th grade through college) of First Baptist Church, Mathiston will take a mission trip June 18-26 to Peoria, Ill., to participate in backyard Bible clubs, survey work, and Vacation Bible School in nine churches. The choir will sing for four evening services, plus singing in a mall. Rob Faulk is director of the choir.

## THE VILLAGE VIEW

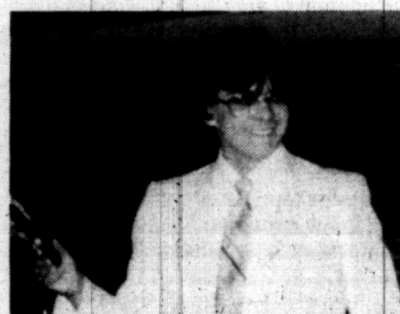
FROM  
**Baptist Children's Village**  
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### AWARDS . . . '82!

Athletes, scholars, and other groups were honored with public presentations at the Awards '82 night held recently on The India Nunnery Campus. Perfect attendance certificates for school, scholastic improvement, and best grades recipients were honored in Powell Chapel and later at a reception held in Hester Activities Building. A very special event of the evening was distribution of the 1982 Village Yearbook. The book of memories was given to each child as a special gift from a Village friend. The 1982 edition was dedicated to long-time, good Village friend, Mr. Ben Comfort, of Jackson, who later received his copy amidst much applause and many "thank-yous" from children and staff. A reception with cake, made by "Gram", and punch was held as a part of "Awards '82". Congratulations to all honorees!



Ricky Huff, sportsman, most improved player.



David Rainey, sportsman, Junior High



Daryle Hemphill, scholastic



Linda Rainey, sportsman, softball

### FARROW MANOR NEWS includes . . .

Farrow Manor Campus resident T. J. Clardy has been selected to attend Boys' State leadership training event sponsored by American Legion. Seventh Grader Brenda Cooley has been inducted into The Beta Club of Independence Junior High School for next year.

### NEW ALBANY NOTES that . . .

Sean Milner was selected to attend Boys' State. Sean also recently had the lead part in "The Clown", a musical presentation done by First Baptist Church, New Albany.

### DICKERSON PLACE RESIDENTS EXTENDS THANKS TO . . .

Lincoln Association Men's Groups for continued work on their home! Harry Barnes, Pastor of Macedonia Baptist Church, is the project coordinator for this mission effort.

### END OF SCHOOL AWARDS ARE GIVEN TO . . .

Sandy Moore — Language and Spelling Award.  
Linda Williams — Intensive Business Training Award.  
Dede Boyanton — School Service Award, Library Assistant.  
Donnie Williamson — Driver's Education Award.

A Youth Field Day for Mississippi Baptist Association will be held at the Liberty Ball Park on Saturday, June 19, beginning at 5 p.m. Among the activities will be showing of the film "Super Christian," according to the youth activities chairman, Frank Bowers.

Members from ten churches in Calhoun County Baptist Association went May 18 on the second "Know Calhoun County Better Tour." Churches visited this year were Calhoun City First; Duncan Hill; New Liberty; Midway; Vardaman First; New Hope; Poplar Springs; Loyd; Oldtown; Oak Grove; and Macedonia. Refreshments were provided by New Liberty and Oak Grove. Vardaman, First provided drinks and desserts to go with sack lunches. Marvin Bibb, director of missions, gave something of the history of each church; several pastors shared highlights of present work. Mrs. Ethel Ruth, oldest member on the tour, also shared history highlights.

### Names in the News

Jack Price will appear in concert at Tate Street Baptist Church, Corinth, on Wednesday, June 9, at 7 p.m. A former minister of music, Price now carries his "Music with Meaning" concert ministry around the world. He has appeared with Rex Humbard on the "Cathedral of Tomorrow" program and has been a guest of Jerry Falwell's "Old Time Gospel Hour." At the concert, the Tate Street Sanctuary Choir will provide back-up music.

Ray Huff will speak to the Hinds-Madison Baptist Association Ministers' Fellowship June 7 at the Hinds-Madison Baptist Center at 10:30 a.m. J. W. Brister is director of missions.

L. Craig Whitlock of Clinton, professor of physics and head of the Department of Physics at Mississippi College, has been named "Outstanding Professor of the Year" at the college and was recognized during recent commencement exercises. Making the presentation of the plaque was Joseph H. Hamilton, chairman of the Department of Physics and Astronomy and Landon C. Garland Professor of Physics at Vanderbilt University. Hamilton was Whitlock's major professor in graduate school at Vanderbilt. The award is presented each year on campus by Alpha Chi and the Faculty Club.

Ronnie Massey, Lauderdale county member of the Executive Committee, Mississippi Baptist Convention Board, was on May 11 named Small Business Man of the Year in Meridian. He is a member of the Russell Baptist Church.

## Harold Jordan is retiring

Mr. and Mrs. Harold Jordan will be honored at a reception at Bowmar Avenue Baptist Church, Vicksburg, on Sunday afternoon, June 6, from 3 to 5 p.m. The event will mark his 10th anniversary as pastor at Bowmar Avenue and his retirement from the pastorate. Jordan has been preaching for 43 years. He will continue as chaplain of Marathon LeTourneau and as supply preacher.

Every phase of the work at Bowmar has increased under his leadership, with 1,190 new members being added, 559 for baptism. Budget finances have increased from \$141,000 to \$324,000 and mission offerings from \$25,000 to \$60,000.

Jordan has been moderator of Warren County Baptist Association for the past three years and has been active in the Warren County Ministerial Association where he has served as president.

He has made many mission trips, preaching in Japan twice, South Africa, Hong Kong, India, and Hawaii. He has also made four trips to the Holy Land. He said "I will not retire from preaching, for I want to preach and to win others to Christ until the Lord takes me home or Jesus comes."

Friends and former associates of the Jordans are invited to the reception.



The Jordans

## Centerville church remodels sanctuary

Centerville Church (Walthall) recently completed beautification of the church auditorium. Pews, along with all pulpit furniture, were refinished, and pads installed on pew seats. New carpet was installed throughout.

This was accomplished from love offerings beyond the regular church tithe. Project committee members were Percy Johnson, Oscar Dillion, Mrs. Joyce Johnson, Mrs. Sheila Jean Stovall, Mrs. Shirley Stinson.

Other beautification projects have been completed and some are still going on. Robert Pierson is pastor.

Thursday, June 3, 1982

BAPTIST RECORD PAGE 5

## State youths will work in Fair off-site ministry

Six more church groups from Mississippi have been chosen to work with Baptist Ministries for the 1982 World's Fair off-site ministry. They will work in resort ministries, inner city areas, or at local churches or college campuses.

The six and dates they will work are Flowood Baptist Church Youth, Bran-

don, June 6-9; First Baptist Church Youth, Senatobia, June 29-July 3; First Baptist Church Youth of Crystal Springs, July 10-16; Bolivar Association Acteens, Boyle, July 19-23; Indian Springs Baptist Church Youth, Laurel, July 26-30; Highland Baptist Church Youth, Meridian, June 15-18.

## Bowlin (Attala) to dedicate newly refurbished building

By Elaine W. Cade  
Bowlin Church, Attala County, will dedicate its newly remodeled building on Sunday, June 13, during homecoming service. Dinner will be served on the grounds, with a fellowship period following. The summer revival will also begin that day. (See Revival Dates).

Bowlin Church, in northwest Attala County, was organized in 1879 when D. W. T. Sanders and wife gave two acres of land. A one room building was constructed on the site which served as church and school until 1888, when a separate building was erected for worship. This building was constructed from heart pine lumber on a foundation created from native stones stacked atop one another. No mortar was used to hold the stones in place — they were simply placed by size and shape to form the piers.

In 1976, electric lights replaced the kerosene lamps. Gas burning heaters replaced the wood-burning stove and air conditioning units replaced the cardboard hand fans. The ceiling was lowered and wood-tone paneling was installed.

The church family continued to grow. In 1978, construction was begun on an education building.

In March of 1980, used sanctuary furniture was purchased from another church which was undergoing a remodeling job. Needless to say, the cushioned pews were much more comfortable than the original ones which had been in use for some 92 years.

Johnny Parks began serving as pastor on Feb. 1, 1981. Also, during that month, multicolored Krinkl-Glass replaced the large clear glass windows in the sanctuary. The church continued to experience growth in all areas and when the debt on the education building was retired in August of 1981, some seven years ahead of schedule, plans were immediately begun to enter into a major renovation of the building which had been constructed in 1888.

Plans were completed early in 1982 and work was begun on the foundation. The stone piers were replaced with concrete footings and piers and the foundation was enclosed with concrete blocks. A vestibule was added to the front and the ceiling was replaced with a cathedral style with exposed center beam. An indirect lighting system was installed and antique brass ceiling fans were installed for air circulation. A concrete walk and wheelchair ramp was constructed and the exterior lighting system was expanded.



Bowlin Church

## Gifts of Honor and Memory May 1-May 25, 1982

Beginning with this issue, a portion of the Village View will be allocated each month to a listing of Gifts of Honor and Memory received in our offices through the 25th day of the preceding month. Many individuals and groups elect to pay tribute to others through this sensitive, meaningful and helpful medium. This new feature of our monthly newsletter is hopefully designed to further honor, with taste and respect, those who have been special to our special friends.

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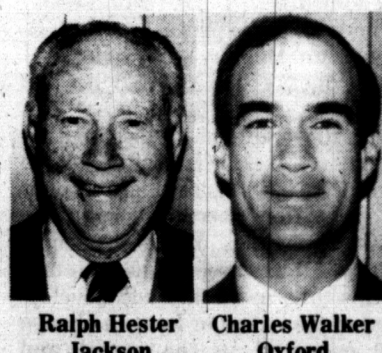
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# Bible Book Series



## Absalom's death and David's grief

By Howard E. Spell, Clinton  
2 Samuel 18:1,5-9,14-15,17,33

### I. Background material

Between the last lesson and this one several very important events took place which should be noted briefly. David and his trusted followers left the city of Jerusalem without attempting to defend it against the forces of Absalom. Among those who left with David were some 600 men who had come from Gath to follow him. David insisted to Ittai, their leader, that they ought to return, but they refused to do so.

Zadok and the Levites brought out the ark of the covenant to take with them, but when David discovered it, he had them take it back into the city saying that if he had found favor with the Lord, he would be brought back and thus see the ark again (15:24-25).

When David was told that Ahithophel, his personal counselor, had defected, he prayed that God would turn the counsel of Ahithophel into folly. David then asked Hushai to go back and pretend to Absalom that he was casting his lot with him. Hushai would then get word to David, through the sons of Zadok and Abiathar, about Absalom's plans.

In 2 Samuel 9:9-13 we are told of David's concern for Saul's grandson, Mephibosheth, and of his having appointed Ziba as chief custodian of lands being restored to Mephibosheth. Shortly after David fled from Jerusalem, Ziba appeared with beasts of burden and provisions for David's forces. He claimed his master was remaining in Jerusalem in the hope that the house of Israel would restore the kingdom of his father to him (16:3).

When Absalom and his forces entered Jerusalem, Hushai did go to Absalom claiming he would serve him as he had served his father. Apparently he was trusted and well received.

Absalom now has two men who had served as advisors to his father—Ahithophel and Hushai.

Turning to Ahithophel, Absalom asked his advice about the course of action to follow. Briefly, his advice was to let him take a force of men that very night, pursue David before he had time to organize his own troops, and with the element of surprise in his favor, take David alive and end the armed resistance. The advice seemed good, but this was not in keeping with God's plan.

When Hushai was asked for his ad-

vice, he replied that at this particular time the counsel was not good. He reminded Absalom that his father was wise in the art of warfare and that his forces would have him hidden so well that Ahithophel would never find him. Then, appealing to Absalom's vanity, he suggested that he issue a call to arms, gather a large force, and that he himself lead the army. It was God's plan for Hushai's advice be followed. Of course he sent word to David. When Ahithophel learned that his counsel was not to be followed, he went to his house, set his affairs in order, and committed suicide.

### II. David's forces organized (18:1)

Acting on the information sent to him by Hushai, David and his forces crossed the Jordan and went as far as Mahanaim. We are not given a clear picture of the time involved in all of these actions. David did get some semblance of order in the group at his disposal. This he accomplished by dividing the forces into companies and naming officers for the different groups. Some provisions had been sent, and we can be assured some sort of commissary department was established (17:27-29).

### III. David's instructions concerning Absalom (18:5-9)

For the armed confrontation which David could see was inevitable, he took personal command, divided his forces into three groups with Ittai, Abishai, and Joab as commanders. He planned to take the field with them, but the people vetoed the idea, reminding him that he was needed to help them from the city.

As the three groups of armed men left the city, David gave explicit command, in the hearing of all the people, that they were, for his sake, to deal gently with Absalom. It is difficult for us to put ourselves in David's place. Here was a seasoned warrior using all of his military cunning and experience against his own son and against men who had fought for him at other times.

There seems little doubt that Joab's knowledge of the territory over which the two forces would fight proved advantageous to David's group. The thick trees and growth in which they fought proved disastrous (18:8b).

### III. The death of Absalom (18:14-15)

It would appear from the narrative that Absalom was separated from his forces and was fleeing in panic when his mule ran under an oak tree so that Absalom's head was caught fast in the

tree and his mule ran out from under him leaving him hanging there. It was in this state of affairs that one of David's soldiers saw Absalom and relayed the news to Joab who did not hesitate to kill Absalom. The rebellion was over.

One of the saddest pictures in 2 Samuel is that of a king sitting at the gate of a city waiting for news of the battle. When a messenger finally arrived, the king asked not about his soldiers or how his commanders had conducted themselves—his one question was, "Is it well with the young man Absalom?" There had been five years when he had made no effort to communicate with that son; now that it was too late his lament was, "O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!" (18:33b NASV).

What a lesson for many fathers and mothers today!

## Homecomings

**Danville (Alcorn):** homecoming June 6; Bill Fox, former pastor of Danville, speaker at the morning service; churchwide potluck dinner; "The Expressions," vocal group from Shady Grove Church, Pontotoc, to give an afternoon performance.

**Hinkle Creek (Alcorn):** homecoming June 6; Bobby Burress, pastor, to lead morning service; dinner on the grounds; afternoon singing led by former members of Hinkle.

**Spring Hill (Tallahatchie):** homecoming June 6; Avery Jones who grew up in the community and is now pastor at Shubuta, morning speaker; covered dish lunch at nearby community house; fellowship after lunch; program begins at 10:30 a.m.; no afternoon program.

**Mt. Zion (Lincoln):** June 6; homecoming; regular morning service; lunch in the fellowship hall; afternoon memorial service and business session of the Mt. Zion Cemetery Association; Mike Everett, pastor.

**Gulfport Heights Baptist Church, Gulfport:** will have its first homecoming June 13. The featured speaker will be Lavon Hatten, the church's first pastor. Music will be led by C. H. (Pop) Stone. Sunday School will begin at 9:45 and morning worship at 11. At 2 p.m. there will be singing. Robert Cooper is pastor.



## Death of Mayersville Church results in birth of Kurpa Church

When Mayersville Baptist Church near Rolling Fork disbanded last year it turned its building, property, and treasury over to the Sharkey-Issaquena Baptist Association. Later the Executive Committee of the association voted to use the money to build a church on a mission field, in the eastern jungle of Honduras.

Money was sent in July, 1981. Indians in Honduras cut timber from the jungle, cutting each plank with a crosscut saw. They carried the planks five miles, then floated them down the Patuka River to the village of Kurpa.

In January, 1981, 12 volunteers from Sharkey-Issaquena Association and one from Columbus, Miss. constructed the 20 x 30 building. Conditions were more primitive than most work groups encounter. After flying into the jungle area as far as bush planes would go, the group traveled by dugout canoe for six hours up the Patuka River.

The team slept under a thatched roof that the Indians had put up, and under mosquito nets to keep out jungle insects. They prepared their meals on an open fire.

They killed three deer (saw two jaguars) and caught fish from the river for their meat. They bathed in the river, and drank the river water.

They dug 36 holes for foundation posts, using only machetes and coconut shells. They roofed the building with tin, the only metal roof in Kurpa.

The Kurpa Baptist Church held its first service in the building before the group left. Each team member gave his personal testimony while Landon Wilkerson, independent Baptist missionary, interpreted. Reese Kyzar, pastor of First Baptist, Rolling Fork, preached. Twenty persons made public professions of faith.

The men spoke in other services before they left, and a total of 41 professions of faith resulted.

### Clothes collected

When they visited a refugee camp near the Nicaraguan border, filled with hundreds who had fled from Nicaragua to Honduras, they noted the extreme need for clothing. They returned to Mississippi and launched a drive to collect clothes to be sent by banana boat to the refugee camp. Now they are in process of collecting a second truckload.

Men who went on this mission were James E. Smith, Bill Hodnett, Dewitt

Hodnett, Reuben Hodnett, R. J. Powell, Jr., Reese Kyzar, James Priddy, Eddy Peoples, Walter McConnell, Curtis Evans, Tony McIntyre, R. L. Gilliland, James Smith, and James

French. Dudley Dabbs and David Skinner, student agricultural volunteers who remained in Honduras for three months, also helped with the project.



Men from Sharkey-Issaquena Association made a mission trip to Honduras early in 1982. They built a church for the Indians in the village of Kurpa. Five of the men were from Straight Bayou Baptist Church. Pastor James K. Burke presented these men with certificates of appreciation. Left to right: Burke, R. J. "Bud" Powell, Jr., Dewitt Hodnett, James Curtis Evans, W. J. "Bill" Hodnett, and Reuben Hodnett. The missionary with whom they worked, Landon Wilkerson, will preach at Straight Bayou Church on June 6, at 7 p.m.

## Devotional

### The art of not forgetting

By Paul D. Aultman, pastor, First, Ocean Springs

Psalms 103:1-5

A few years ago my wife and I were on the way to Chicago where I was to preach during a week of revival emphasis. We stopped at Blytheville, Ark. to spend the night. When we entered our motel room she told me to please get out of the car a yellow clothes bag. I pretended not to hear, for there was no such bag in the car. After a couple of requests I asked, "What yellow clothes bag?" She replied, "The one with all your shirts in it." I began the art of not forgetting.

The psalmist echoes a great truth. Forget not. Remember all the blessings of God. And as you remember let your whole being bless the Lord. What can we not forget?

1. Forgiveness. All our dirty guilt is forgiven. We are washed and cleansed of all our iniquity as we come confessing to him who is trustworthy to forgive. To know the forgiveness of sin is to experience one of the greatest of joys. Daily confession. Daily forgiveness. What blessings to remember.

2. Diseases. The psalmist, like many today, had been ill and the Lord brought him back to health. Was he talking about the consequences of sin? Whatever, Jesus is the Divine Physician and to live in his power is something not to be forgotten.

3. Destruction. Have you ever considered what your life without Christ might be? Have you considered fully what your life with him can be? What pitfalls, snares, dead-end streets, and emptiness of life has Christ saved you from experiencing? On your knees in gratitude do you remember?

4. Lovingkindness and tender mercies. God's undeserved love and blessings. His gracious compassion. To forget such is to be an ingrate of the worst sort. How thoughtful have you been THIS DAY?

Aultman

Aultman

## Life and Work Lesson

### Poverty problem, occasion for faithfulness

By James L. Travis  
Pastoral Services

University Med Center

Deuteronomy 15:1-11, 23:24-25

Far back into the reaches of the Judeo-Christian faith it was made clear to the people of Yahweh that faith made sense only in application to the problems of life. In the book of Deuteronomy significant attention was focused on the needs of the less fortunate members of society, those who were down and out or disenfranchised in some way. The legal system was not as elaborate as modern structures in order to protect the impoverished. However, there were some attempts made to focus the practice of faith in the hard problems of human life and relationships.

**I. A new interpretation for an old law (15:1-3):** At the beginning of this section concerning the sabbatical year, reference was made to a legal maxim which goes back to the days of early Israel. In essence it was the regulation concerning the "letting-go" or release of the land every seventh year. The land was to lie fallow with no use being made of it.

Old Testament commentators point out that though this may have had some agricultural overtones or even some social implications the primary emphasis was on the symbolic nature of this observance. It was a way of noting God's rulership over the world and all that was in it. Rooted in the notion of the Sabbath on which God rested from his labors, to release the land from its ordinary use was a powerful declaration that the people recognized God's presence in their lives. Even in the comparatively late regulations of Deuteronomy the ancient conception remains the same. As is pointed out in the second verse of this chapter, it is the "Lord's release" which is being proclaimed.

The new interpretation that is placed on this by the writer of Deuteronomy has to do with the broadening of this legal concept. Not only is the land to be released but all members of the Jewish culture are to be released from their debts. This does not apply to foreigners who might be in their communities, only to the people of Israel. It has been pointed out that by this time in the life and development of the nation of Israel a change had occurred in the social and economic structure. During the period of the monarchy there had been an in-

creasing development of latifundia, the practice of establishing large estates owned by absentee landlords and managed by persons who lived at the peasant level.

Further, the burden of state taxes constituted a growing threat to the economic freedom of these peasants. In order to survive certain crises, the individuals in this socio-economic stratum often had to borrow money simply to live on. Thus, every seventh year when the land was to lie fallow an extraordinary hardship would result, because the peasants would have no way to pay back what they had borrowed. And so the legal implications of this ancient maxim are spelled out here to include the releasing of people from their debts.

There is no way to tell if this means simply suspending payments of the debts for the year or a complete release of them. The logic of verse 9 probably points to a complete discharge of the debt.

The important lesson in this ancient practice for us points to the issue of legislating morality. In recent times in the midst of civil rights issues, there has been much conversation as to the validity and the effectiveness of passing legislation in governmental structures designed to alleviate some of the problems of the poor and oppressed. The argument has been made that it is inappropriate and ineffective to try to mandate people's behavior by legislating what essentially are moral issues.

This situation in ancient Israel should provoke us to rethink such an argument. It may well be that as one day of dealing with problem areas, such as poverty, some kind of legislation is necessary in view of our human limitations and tendencies to ignore problems unless we are forced to do something about them.

### II. Preaching on poverty (15:4-11)

However, the message in Deuteronomy does not consist merely of reformulating old laws to extend to current problems. In the passage before us there is essentially a sermon which gives a summons to meet the poor at all times with an open hand and an open heart. The lawgiver would have been satisfied when the ordinance concerning the release from debts was made obligatory, but the pastor-preacher was concerned that the persons at whom the law was aimed should also have it laid upon

their consciences that the needs of the poor people went beyond what could be met legally. It was important for those who were able to provide help to approach the situation not just in response to legal requirements, but out of compassion and concern to do something about the situation.

There is an interesting paradox in this passage. On the one hand, it sounds as though if the people followed the commandments of God, poverty would disappear. On the other hand, it is pointed out realistically that "the poor will never cease out of the land." I think this mixture of optimism and realism could inform the way in which we face similar problems today.

On the one hand, we should not be so naive as to think that if we simply had enough money or could institute enough welfare programs we would do away with poverty. The factors which produce poverty are so entrenched in cultural and social institutions, the attitudes and behavior which feed the poverty phenomenon are so imbedded in human existence, that it is not likely that it will ever be erased.

On the other hand, this should not be a cause for despair. It should not become a means of escaping our responsibilities to do what we can to alleviate other people's needs.

### III. Sharing what we have (23:24-25)

In a later chapter, we get a glimpse of how early Israel attempted to meet some of the poverty needs, even in the face of the paradox just noted. It was the custom, and remained so even until Jesus' time, for persons traveling to help themselves to fields of produce along the way. Caution was urged by the writer of Deuteronomy that this not lead into a greedy presumptuousness so that the travelers essentially harvested the crops. They were to take only what they needed to tide them over for the time being. The important lesson in this commentary on early Judaism has to do with the way in which people were willing to hold less rigidly to what was theirs. It was a part of their way of life to share. In other words, not to think that what was theirs was totally out of bounds for those in need.

In a world where ownership has become such a contention, where the struggle between the haves and the have-nots has reached such a crescendo, those who are fortunate enough

## Uniform Lesson

### Mary: a woman favored by God

By Louie Farmer, Jr., Hattiesburg  
Luke 1:26-38; John 19:25-27

A long time ago God loved his people and did many things for them but they did not understand how very much he loved them. He might have sent them gold and silver and many of the beautiful things of earth but he "cared enough to send the very best." "For God loved the world so much that he gave his only Son" (John 3:16a TEV.)

God's problem was how to send his Son. He might send him as a great king, with a beautiful place to live, but if he did that the poor people would never dare to come to him. God decided to send him as a little baby, for everyone loves a baby.

To send him as a baby would necessitate finding a mother to care for him. God sought a human—not a divine—mother, to care for the human needs of the baby. He looked the wide world over for some one to whom he could trust his only Son. In the little village of Nazareth there lived a young Jewish woman whose name was Mary. She was just the sort of prospective mother God needed for his Son. So "when the right time finally came, God sent his Son. He came as the son of a human mother, and lived under the Jewish law" (Gal. 4:4, TEV).

This "young Jewish woman named Mary" is the subject of our study for today. There has always been a tendency among men to lift Mary out of the realm of human beings and to endow her with divine attributes and functions because of her relationship to one who was divine. She has been idealized and in some cases idolized to such an extent that it is difficult to think of her apart from the stained-glass and halo-crowned image of classical art and permit her to be a real flesh-and-blood person. Let us try to see her as the patient, meditative, religious human being that she was.

### I. The annunciation (Luke 1:26-38)

When the angel, Gabriel, appeared to possess resources beyond what they need for their own lives are in a position to make a profound impact on our world by not holding on so tightly to what is theirs.

This does not mean that we are to give it all away or that other persons have the right to come in and strip us of our belongings and resources. It does say, however, that the ball is in the court of those who have enough for themselves and others.

to Mary she was hardly prepared for even his greeting, when he addressed her as a woman favored by God. She wondered why such a greeting could be addressed "to little ol' me."

Gabriel sensed the awe and wonder of Mary and told her not to be afraid because God was doing something great for her. Then he told her that she was to become the mother of a son whose name was to be Jesus, who would be great, who would be a king of the lineage of David, and whose kingdom would last forever. Matters of sex were not as freely discussed as today but neither was it the Victorian Age and this young girl was aware that the stork—or even an angel—does not really bring baby boys.

Mary asked, "How shall this be, seeing I know not a man?" (KJV) At first glance this is confusing since Mary was already engaged to be married. The word translated "know" here means sexual knowledge and modern versions correctly translate the meaning: "since I am a virgin."

Mary understood that Gabriel was saying she would become a mother. No doubt she hoped for that, in its time, but she was not ready for she was engaged—not married (Matt. 1:18, KJV). This engagement meant more than engagement means to young people of our day. It was a contract that had been negotiated and would require legal and ceremonial action to dissolve.

Because it would be unnatural (or rather supernatural) for her to become pregnant, Mary questioned the announcement of the angel. Some have thought that she was resisting the will of God. Most of those whom God calls to a special task or service do resist at first. Yet it seems that Mary was only seeking information.

Gabriel explained further that the Holy Spirit would overshadow Mary and for that reason the child would be called "the Son of God." The Greek word used here is the same word used in the story of the Transfiguration when a cloud overshadowed the disciples who were there.

To help Mary find sympathy in her confusion Gabriel told her that her cousin Elizabeth was to have a baby in her old age. Elizabeth was to have a baby after her time, like Sarah of old, and Mary before her time. This seemed to satisfy Mary for she agreed to what the angel had said and he left.

### II. The intervening years.

In order to complete the story of this "woman favored by God" we should read the entire first two chapters of both Matthew and Luke. They do not conflict, but they relate different parts of the story. The limits of space make it impossible here to discuss much that is told about the birth and infancy of Jesus.

To connect the story, we should read of Mary's reactions at the wedding at Cana (John 2:1-11), and of her fear that Jesus was losing his mental balance (Matt. 12:46-50; Mark 3:21-35). She demonstrated a very human interest and frustration as she watched the development of his divine mission on earth.

### IV. Mary at the cross (John 19:25-27)

During the long years of patient care and observation of her son Mary had pondered (Luke 2:19) the strange things which had been prophesied just before and after his birth. Finally, he had started out on his public ministry and she had been as confused as others because he did not fit the Jewish expectation of one to restore the Kingdom of David as had been prophesied. Her mother-heart must have felt utter frustration as she saw him nailed to a Roman cross.

As Mary and several other women stood near the cross and as soldiers were dividing Jesus' clothing, Jesus calmly spoke to his mother. He addressed her "Woman" which was not the impersonal term it seems in English but more like our term of respect, "ma'am," which is a complimentary title or a form of courteous address. Then he told her that John would be her son and she should be his mother. This seems a bit strange for, despite what some other groups think, we feel sure she had other sons (see Acts 1:14). John and Mary were the two human beings closest to Jesus. Even in the greatest crisis and during the deepest agony of his days in the flesh Jesus calmly made provision for his mother. This was an indication of his appreciation for her love and care through the years. Mary immediately went to live at John's home.

Mary is mentioned (Acts 1:14) in the group that met for prayer after the ascension. She had been confused at times, and had often been frustrated, but she was "a woman favored by God" and was true to her son to the very end.

